

Session 4 Being Escorted by the Spirit into the Beauty of God

I. REVIEW OF PREVIOUS SESSIONS

- A. God has invited us to seek Him for the deep things of His beauty. We need a clear life vision to set our heart to seek this. This is the highest and most difficult reality in the Spirit. ***It is the Mt. Everest of the Kingdom of God.*** The Seraphim (angelic beings closest to God’s Throne) are overwhelmed by fresh discoveries of God. The study and discovery of God’s beauty takes time and work. It comes slowly. Do not be impatient, but persevere with a marathon pace as you mine for gold. Our life is a long treasure hunt into God’s beauty.
- ¹⁰ For the Spirit searches all things, yes, the deep things of God. 11...No one knows the things of God except the Spirit of God. 12 Now we have received...the Spirit who is from God, that we might know (experience) the things that have been freely given to us by God. (1 Cor. 2:10-12)***
- B. Revelation 4-5 gives us the greatest revelation of God’s beauty in Scripture. I call this passage, the “beauty realm of God” or the “heavenly symphony.” It is the Holy of Holies of Scripture.
- C. I outline Rev. 4 into five main subjects that each have three specific dimensions. In other words, John pointed to 15 distinct aspects in Rev. 4:1-7, that give us hints as “doorways” into God’s vast beauty. Each aspect is like a title in a large book in the heavenly library.
- D. Rev. 4:1-7 describes the 15 “doorways” into understanding God’s beauty as seen in His governmental center. Here are 15 main aspects that point to God’s beauty.
1. The ultimate reality: God’s life, Throne, and Person (Rev. 4:2)
 2. The beauty of God: what He looks like, feels like, and acts like (Rev. 4:3)
 3. The beauty of God’s partners: the Church enthroned, robed, and crowned (Rev. 4:4)
 4. The beauty of God’s power: manifestations of power in lightning, thunder, sounds (Rev. 4:5a)
 5. The beauty of the Spirit’s fire: on the Throne, the seraphim and the saints (Rev. 4:5b-7; 15:2)
- ¹ Behold, a door standing open in heaven....the first voice which I heard was like a trumpet...saying, "Come up here, and I will show you things which must take place." 2 I was in the Spirit and...Throne set in heaven, and One sat on the Throne. 3 He...was like a jasper and a sardius stone...there was a rainbow around the Throne...4 Around the Throne were 24 thrones...I saw 24 elders...in white robes; they had crowns...5 From the Throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning... 6 Before the Throne there was a sea of glass...around the Throne, were four living creatures... (Rev. 4:1-6)***
- E. The door standing open declared God’s desire to unveil some of the mystery and beauty around His Throne. John sees this door in the Spirit and is invited to ascend (4:1). John heard a voice like a trumpet. Jesus’ voice is like a trumpet, being alarming, bold and distinct (Rev. 1:10). Ps. 29 gives us revelation into God’s voice. The voice promised to show John the things of God.
- F. We need the spirit of revelation to “see” the realm of God. Jesus exhorted the Church to seek eye salve that they might see (Rev. 3: 18). This salve is now being given to John. His spiritual perception was opened as he saw The Father and the Son in the Heavenly Tabernacle.

II. ULTIMATE REALITY: GOD’S LIFE, THRONE AND PERSON (REV. 4:2)

² *I was in the Spirit; and behold, a Throne set in heaven, and One sat on the Throne. (Rev. 4:2)*

- A. I was in the Spirit – we need supernatural help to encounter God because there is a supernatural element in this. We are helpless to encounter God without the Spirit’s help. The Spirit is our only escort into the revelation of God’s beauty.
- B. We must deeply value our relationship with the Spirit. A vibrant walk with the Spirit is essential in our quest to experience the beauty of God. It is futile to seek deep revelation of God while neglecting the Spirit’s leadership in our life. We must cultivate a friendship now with the Spirit, being careful not to quench or resist Him. Paul exhorted us to not quench (1 Thes. 5:19) or grieve the Spirit (Eph. 4:30). *A dull spirit with compromise cannot progress in the knowledge of God.* Therefore, we prize, watch and guard the prompting of the Spirit on our heart. We must renounce all that causes the Holy Spirit’s work in our heart to be minimized (Gal. 6:8; Rom. 8:6).
- C. John was caught up in the Spirit as his eyes were opened to spiritual things. He was temporarily engulfed by God’s presence. It is our eternal inheritance to live this way. John was in the realm of the Spirit where God’s truths are powerfully felt as they came alive in his understanding and awakened love in his heart. This is the realm in which everything moves us to God and fills us with the exhilaration of love. The knowledge of God is God’s weapon to equip us to resist sin.
- D. There is a quality of life that is necessary in order to enter and remain in God’s presence. We must live in agreement with God. He only allows those who hunger for His likeness to come near Him. We must come into agreement with the One we seek to connect with.

¹ *LORD, who may abide (remain) in Your Tabernacle? Who may dwell in Your holy hill? 2 He who walks uprightly, and works righteousness, and speaks the truth in his heart... (Ps. 15:1-2)*

³ *Who may ascend into the hill of the LORD? Or who may stand in His holy place? 4 He who has clean hands and a pure heart... (Ps. 24:3-4)*

⁴ *Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts. We shall be satisfied (value, pursue) with the goodness of...Your holy temple. (Ps. 65:4)*

- E. We worship or encounter God as we walk in the beauty of holiness (1 Chr. 16:29; 2 Chr 20:21; Ps 29:2; 96:9).

Oh, worship the LORD in the beauty of holiness! (1 Chr. 16:29)

- F. The journey into the realm of God’s beauty requires the beginning work of God’s beauty in us.
2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment (beauty) be merely outward...4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves (1 Pet. 3:2-5)

- G. Only those who embrace the beauty of holiness can expect to see or encounter the Lord.

⁸ *Blessed are the pure in heart, for they shall see God. (Mt. 5:8)*

¹⁴ *Pursue...holiness without which no one will see the Lord. (Heb. 12:14)*

22 Flee youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. (2 Tim. 2:22)

- H. Jesus taught us that those who worship God must worship Him in Spirit. Jesus highlights the two primary requirements in worshipping, seeking or encountering God as approaching Him in spirit and truth. He revealed that God seeks for such who worship this way. We must worship and seek God on His terms. The supreme worship principal is agreement with God. God will not violate our free will as He brings us to worship Him.

²³ *True worshipers will worship the Father in spirit and truth; the Father is seeking such to worship Him. 24...those who worship Him must worship in spirit and truth. (Jn. 4:23-24)*

III. WORSHIPPING IN SPIRIT

- A. By the aid of the Holy Spirit – we must cooperate with the Spirit and cultivate a friendship with Him being careful not to resist Him. We can only see or encounter God by the aid of the Holy Spirit. There is a supernatural element to worship that we cannot produce. We are helpless to encounter God without His help. We cannot feel God's presence or the power of the Word without a healthy relationship with the Spirit

- B. With our spirit (from our heart) – by engaging our heart with God throughout our life. We must have sincere intentions to obey God. There is no substitute for a spirit of obedience. We must engage our inner man in a genuine way with the Holy Spirit. It is not enough to go through the outward motions and mechanics of seeking God. We must have sincere intentions to obey God without hypocrisy. There is no substitute for a spirit of obedience.

⁹ *For God is my witness, whom I serve with my spirit in the gospel... (Rom. 1:9)*

IV. WORSHIPPING IN TRUTH

- A. According to the truth of who God is – He is Father, Bridegroom, King and Judge. The way we understand God's personality, majesty and beauty greatly affects the way that we approach Him. We approach a tender father differently than a harsh task master.

- B. According to the truth of who we are in God – we are sons of God and the bride of Christ who are clothed with the righteousness of Christ (2 Cor. 5:17-21). Understanding this gives us confidence before God. Our standing before God's favor with acceptance is based on what Jesus did for us (Rom. 3:21-31), not our diligence. However, our diligence and maturity definitely impact our quality of life and ministry, as well as our reward and function in the age to come.

¹⁷ *If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new...²¹ that we might become the righteousness of God... (2 Cor. 5:17-21)*

V. THE GOD WHO HIDES HIMSELF

¹⁵ *Truly You are God, who hide Yourself, O God of Israel, the Savior! (Isaiah 45:15)*

¹⁷ *I will wait on the LORD, who hides His face from the house of Jacob... (Isa. 8:17)*

² *It is the glory of God to conceal a matter...the glory of kings is to search out a matter. (Prov. 25:2)*

¹⁸ *We do not look at the things which are seen, but at the things which are not seen. (2 Cor. 4:18)*

³ *The things which are seen were not made of things which are visible. (Heb. 11:3)*

A. We fix our attention on things that are unseen and they will deeply touch our soul when the Holy Spirit illuminates them. God promised a special blessing on reading Revelation because it unfolds the unseen realm of God's beauty and life in eternity.

Blessed is he who reads and those who hear the words of this prophecy... (Rev. 1:3-4)

B. These are unusual and unfamiliar doors into God's heart. These Divine hints are invitations to move deep into more. The Holy Spirit will unlock these 15 doors to us one by one. We will not cower before the vastness of such unfamiliar transcendence. We must not draw back.

C. In Rev. 4, God uses colors, light and the sounds of music to romance our heart. He showed John things which produce deep feeling in us. This is God's way to set forth the revelation of His beauty.

D. Ask the Spirit to help you. I picture each of the 15 dimensions of God's beauty. Then I study and reflect on each one often, thinking on their meaning and implications. Then I speak each idea back to God over and over in worship, using different phrases. Then my understanding grows.

VI. ENCOUNTERING JESUS IN THE PRESENT: ACTIVE INTIMACY WITH GOD

A. God invites us to experience the deep things of His heart (emotions, desires, affections, thoughts about us). Thus, to enjoy active intimacy with Jesus includes understanding and feeling His heart. The Bridal message is experiencing Jesus' emotions (desire, affections) for us.

You may be able to comprehend....the width and length and depth and height-- to know (experience) the love (affections or emotions) of Christ... (Eph 3:18-19)

B. Active intimacy with Jesus engages our hearts in God's light, which is powerful. This proactive focus of our soul protects us from the inevitability of increased spiritual dullness and defilement. We must not be content with the language of intimacy if we lack the reality of it. Weeds are continually growing in the garden of our heart and only active intimacy with God can uproot them. To neglect intimacy is to be in a spirit vacuum in which the weeds steadily grow. In other words, intimacy with God is not an optional luxury that merely enhances our spiritual experience. It is an issue of life and death to engage with Jesus in a deep way as a lifestyle.

VII. CALLED TO LIBERTY BY WALKING IN THE SPIRIT

¹⁶ I say then: walk in the Spirit, and you shall not fulfill the lust (sinful desires) of the flesh...²⁵ If we live in the Spirit, let us also walk in the Spirit. (Gal. 5:13–18, 25)

- A. Walking in the Spirit is within the reach of every weak believer. The promise is not that all fleshly desire would be gone, but that we would have power to not fulfill it or to walk it out.
- B. To “walk” in the Spirit (v. 16) means to engage with Spirit throughout our daily life or to maintain a vibrant relationship with Him. This is the only way to overcome the power of lust. It is not enough to believe in or to possess the Spirit; we must live in active fellowship with Him.

VIII. HOW TO ENGAGE WITH THE HOLY SPIRIT

- A. We walk in the Spirit or walk with the Spirit by dialoging with Him. This is a continual, on-going conversation with the indwelling Spirit as we see ourselves in light of the Jesus’ beauty, cross and resurrection (Rom. 6:11, 13). We thank the Holy Spirit for His presence and power inside us and for revealing who we have become in light of Jesus’ work on the cross. Our dialogue with the Spirit is greatly enriched by pray-reading the Word.
- B. We need to focus on the presence of the indwelling Holy Spirit in our war against sin. I suggest using the following prayer, “Thank you Holy Spirit, for Your presence in me that is mighty in love, peace, patience, self-control, etc. I love and honor Your leadership over me in this moment. We recognize His presence (power love, patience, etc.) in us by thanking Him for it.

¹⁸ But if you are led by the Spirit...²² the fruit (result) of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. (Gal. 5:18, 22-23)

- C. We focus and/or dialogue with the Holy Spirit as the condition for experiencing the release of His power in our inner man. The moments that we dialogue with Him are the moments in which we are most aware of His power and presence in our inner man. Praying to the Spirit re-directs our focus from fantasy (of anger, pride, pleasure, etc.) to Him.
- D. Paul referred to this as being spiritually minded, or setting our mind on the Spirit (Rom. 8:5-6). We are to be “mindful of the Spirit” or “mind-filled with the Spirit.” When beholding (gazing) on the Spirit in your inner man, say, “thank you Holy Spirit for Your indwelling power and leadership. Oh! Living Flame of Love, I honor Your presence and leadership in me.”

⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, (set their minds on) the things of the Spirit. ⁶ For to be carnally minded is death, but to be spiritually minded is life and peace. (Rom. 8:5-6)